



Catholic Faith, Life & Creed

A Complete Catechesis for Christian Living

Breaking Open the Word
Mary Birmingham

Thirtieth Sunday in Ordinary Time A



James Tissot, 1886-1894, The Teaching Jesus



Begin with the Sign of the Cross

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Opening Prayer

Option 1: Use Opening Prayer from the Sunday Liturgy.

Option 2: Use the prayer provided below.

Prayer of Saint Anselm

*O Lord, You are my Lord and my God,
yet I have never seen You.
You have created and redeemed me,
and have conferred on me all my goods,
yet I know You not.
I was created in order that I might know You,
but I have not yet attained the goal of my creation.
I confess, O Lord, and give You thanks,
that You have created me in Your image,
so that I might be mindful of You
and contemplate You and love You.
I seek not to understand in order that I may believe;
rather, I believe in order that I may understand.
I am desperate for Your love,
Lord. My heart is aflame with fervent passion.
When I remember the good things You have done,
my heart burns with desire to embrace You.
I thirst for You;
I hunger for You;
I long for You;
I sigh for You.
I am jealous of Your love.
The joy of my heart turns to dust.
My happy laughter is reduced to ashes.
I want You.
I hope for You.
My soul is like a widow,
bereft of You.
Turn to me,
and see my tears.
Come now, Lord, and I will be comforted.
Show me Your face,
and I shall be saved.
Enter my room, and I shall be satisfied.
Reveal Your beauty,
and my joy will be complete.*

**Catholic
Faith, Life
& Creed**
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Word worksheets
connect with *Catholic
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Doctrinal Sessions.

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Liturgical Context

- ▶ The end of the liturgical year is fast approaching.
- ▶ The liturgy focuses on Jesus' earthly ministry and the fulfillment of that ministry.
- ▶ Today focuses on Jesus' ultimate message of love--the Great Commandments—love of God, neighbor and self.

Catechist invites participants to respond to the following questions in groups of two, and then surface insights in the wider group.

- ▶ What spoke to your heart in today's liturgy?
- ▶ What reading, symbol, music, homily, spoke to you and why did it speak to you?
- ▶ What touched you the most in today's Gospel?

If time is a consideration, omit reflection on one of the readings.

First Reading: Exodus 22:20-26

- ▶ The ancient world customarily lived by a codified set of rules such as the Code of Hammurabi (12th century BC).
- ▶ The Book of Exodus set forth a similar code (9th century BC) that flowed from the covenant God forged with his people.
- ▶ Today's reading contains an articulation of expected moral and social behavior.
- ▶ Moral order in the Old and New Testament is based on the premise that actions speak louder than words.
- ▶ One's beliefs must be backed up by committed action. It was not enough to give lip service to care for the widow, orphan, poor and oppressed; covenant living demanded that such words must be backed up by hands on care for them.
- ▶ Today's pericope sets forth the implications and demands of God's covenant with his people.
- ▶ God forged a covenant with Israel. God promised to provide providential love and care for his people. In return they were expected to love God with heart, mind and soul and love their neighbors as much as self.
- ▶ Evidence of this love would be observed by the way in which they cared for the poor, oppressed and God's creation. The people were also expected to offer respect and hospitality to foreigners who found themselves in a foreign land.
- ▶ Today's reading illustrates the various social statuses of peoples in the ancient Israelite society. Some people were rich and others were poor; some were foreigners and others were citizens.
- ▶ The implications of today's reading? God's love extends to everyone; it is universal.
- ▶ Every person is a member of God's human family.
- ▶ God intended that the most vulnerable members of society be cared for by its more privileged members.
- ▶ Those considered the most vulnerable were widows, orphans and foreigners who were away from the care of family and friends.
- ▶ Even though the law demanded that widows be cared for, the law was not always observed.

- ▶ Widows and orphans had no rights afforded them; they were often mistreated. They were also powerless and dependent on the benevolence of others.
- ▶ It was expected, not demanded, that the needs of God's widows and orphans be met. The reading also deals with the issue of lending money to the poor.
- ▶ Very often the poor were charged excessive interest on loans. Collateral was exacted. The poor only had their cloak to offer as collateral. The cloak was used as a covering in the daytime and a blanket at night.
- ▶ The law's insistence to return the cloak before nightfall at least made it possible for the poor person to be sheltered from the cold that evening. The insistence that the cloaks be returned also discouraged lenders from demanding it in the first place. It placed an inconvenient burden upon the lender.
- ▶ God's mercy, love and compassion were to be offered to the most vulnerable members of society. When that love, compassion and mercy was extended it was an evident sign of righteous, ethical and faithful adherence to God's covenant.
- ▶ Jesus asks for no less when it comes to the new covenant he forged with God's people.



Mystagogy

reflection on the mysteries

Catechist invites participants to respond to one or more of the following questions in groups of two, and then surface brief insights in the wider group. Catechist responds with a "brief" story from his or her life.

- ▶ What is the Good News in this reading?
- ▶ What does this reading teach us about God's relationship with us?
- ▶ What evidence would there be in your life that you are faithful to God's covenant?

Second Reading: 1 Thessalonians 1:5C-10

- ▶ Paul's theme from last week's liturgy is carried over into this week.
- ▶ Paul affirms the righteous behavior of the Thessalonians community.
- ▶ He also recalls how the community was created, its early beginnings.
- ▶ Paul reminds them that he was nothing but honest and trustworthy in his dealings with them.
- ▶ Other evangelists were not as trustworthy.
- ▶ Paul did not ask the Thessalonians community to provide for his needs thus he could not be accused of lining his own pockets or taking advantage of the community.
- ▶ Even though he had an apostle's right to ask for such support, he chose not to do so lest there be any cause for a charge of impropriety.
- ▶ Paul reminded the Thessalonians that the witness of their conversion had spread to others.

- ▶ The way in which they had turned away from false gods had a huge impact on others around them. People noticed. They evangelized through their righteous behavior.
- ▶ Their love of God and their ministry in the service of God's kingdom was wonderfully evident as they awaited Jesus' return



Mystagogy

reflection on the mysteries

Catechist invites participants to respond to one or more of the following questions in groups of two and then surface brief insights in the wider group. Catechist responds with a “brief” story or reflection from his or her life.

- ▶ In what way, if any, is this a relevant letter today?
- ▶ In what way, if any, have you witnessed to Jesus in your world?
- ▶ Do you know anyone who is an effective witness of Christ? What is it about that person that caught your attention?
- ▶ Have you ever been touched by the “righteous behavior” of another person to such an extent that you wanted to follow their example? What does that teach us about evangelization?

Gospel: Matthew 22:34-40

Read or summarize the Gospel, perhaps provide a copy of the text for further reflection.

Gospel Exegesis

Please note: catechist may intersperse the questions at the end of the exegesis throughout your presentation where appropriate.) Catechist invites participants to respond to the following question before presenting the exegesis.

- ▶ What touched you the most in today's Gospel?
- ▶ Jesus sets forth the heart of Christian moral behavior in today's Gospel—love of God and love of neighbor. As far as Jesus is concerned, everything else is subordinate to those two Great Commandments.
- ▶ Jesus demands balanced adherence to both imperatives. Some people love God but ignore God's people. Other people love God's people and ignore God.
- ▶ When we approach both commandments equally we are making our actions speak louder than our words.
- ▶ From our prayer flows our faithfulness to the covenant resulting in our solidarity with all people. Covenant living demands that we care about what happens to them; we provide for their needs.
- ▶ Once again the Pharisees prepare a trap for Jesus.

- ▶ They question him; their questions are hypocritical, dishonest and insincere.
- ▶ The Pharisee who asks the question really does not care about Jesus' answer to his question. He believes that he already knows it.
- ▶ The Pharisee asks Jesus what he considers to be the most important law.
- ▶ Jesus' answer also summarizes the entire content of his catechism: the law of love by far is the greatest commandment.
- ▶ The two Great Commandments summarize God's plan of salvation throughout human history.
- ▶ Living the law of love is the way in which believers are faithful to the covenant.
- ▶ That faithfulness will be tested by the way in which they are living the command of love and are obedient to God's will, the way they live (or not) according to the imperatives set forth by the principle of biblical justice.
- ▶ The deeper meaning inherent in the Great Commandments can be gleaned by understanding what was meant by certain words in the text. For example, the *heart* was considered the center of one's being, emotion, and feelings: the entire person.
- ▶ The *soul* was considered the life force of the person.
- ▶ When Matthew used the word *mind* rather than *strength* his intention was to stress that loving God and neighbor in such a way requires cognitive understanding, a rational decision.
- ▶ Jesus narrowed the imperatives of the law to two commandments. Those same two commandments were no strangers to Israel. Jesus borrowed the same words from other passages in the Old Testament, particularly in Deuteronomy and Leviticus.
- ▶ What is novel, however, in Jesus' interpretation of them is his insistence that love of God and neighbor are *equally* important.
- ▶ The command to love neighbor was taken from Leviticus, a law of lesser importance.
- ▶ The command to love God, on the other hand, was taken from Deuteronomy, a more heavily weighted law than the one found in Leviticus, a law considered more important.
- ▶ Jesus' insistence on the equality between love of God and neighbor signals a shift in moral teaching. He was asserting a new perspective that superseded the teaching of the rabbis.
- ▶ No longer was love of neighbor considered a lesser law, thus a law not important enough to observe.



Mystagogy

reflection on the mysteries

Catechist invites response to the following question.

- ▶ What have you heard thus far?
 - ▶ In what way do you love Jesus with your heart? What does that mean to you?
 - ▶ In what way do you love Jesus with your mind? What does that mean to you?
 - ▶ In what way do you love Jesus with your soul? What does that mean to you?
-
- ▶ As stated, a novel element in Jesus' moral teaching was his emphasis on love of neighbor.
 - ▶ Israelites believed neighbor to mean one's Israelite neighbor, other Israelites who shared the divine covenant.
 - ▶ Jesus' most radical teaching insisted that love of neighbor meant that we are to love everyone: Jew, Gentile, citizen and alien.
 - ▶ It is not as if Jesus discarded the other commandments. Rather, he insisted that one can do no less than follow all the commandments if that person is living according to the law of love.
 - ▶ What is the backdrop for Jesus' insistence on love? What did "love" mean to the Israelites?
 - ▶ The people belonged to a group or clan. That group could be a family, a clan, a town or a religious group such as the Pharisee group.
 - ▶ It was imperative in the hostile first century world that a person belonged to some sort of group or clan. The group provided protection and a sense of belonging.
 - ▶ The group itself helped determine what the people should think or believe about a certain situation. A great deal of pressure was exerted by other members of the clan to think and believe just like everyone else.
 - ▶ Members of said clans experienced fever pitched emotions; they loved fiercely and they hated just as fiercely.
 - ▶ When Jesus said to love one another it was intended that every person should love other people as much as he or she loves and feels a sense of belonging in his or her clan.
 - ▶ Jesus instructed disciples to "hate" father and mother in Luke's Gospel. What he meant by that is that disciples are to detach from the family that perpetuates hate and join Jesus' group that espouses love and loving relationships.
 - ▶ Paul insisted that the greatest virtue is love, meaning attachment to the community.
 - ▶ Such a concept is difficult for people who live in an individualistic society such as Americans do. The proverbial "I" comes first in such a society.
 - ▶ Not so in ancient Israel. There was very little identity experienced outside the community, group or clan. People saw themselves in terms of the group to which

they belonged. Therein laid a person's personal identity.

- ▶ Scripture scholar Walter Burghardt presented a talk on the biblical dimensions of love in Orlando Florida. He best expresses Jesus' theology in today's reading when he stated: "Love is rooted in biblical justice. Biblical justice is fidelity to relationships...The biblical focus of love/justice is faithfulness to the demands of relationships, to responsibilities that stem from our covenant with God..."
- ▶ Further on he states: Ethical justice demands that we give people what is their right. A Catholic in good standing has a right to the Eucharist. All races, creeds, and nationalities have a right to equal protection under the law. Charity is another matter. Charity has to do with what cannot be demanded. Charity is beyond obligation. Charity begins and is rooted in biblical justice. God loves us, not because we can demand it, or have a right to it. God gives to us out of love; not because we deserve it. This is charity. God does not have to do anything.

(At this point and time permitting the catechist may want to choose other pearls/paragraphs from his teaching to present OR make a copy of his teaching and invite participants to read various portions OR present a handout to read at their leisure. See handout at the end of this segment and BEFORE the Appendix.)



Mystagogy

reflection on the mysteries

Catechist invites participants to respond to one or more of the following questions in small groups of four. Use the last three or four minutes to surface the insights in the wider group. Catechist begins by sharing story from his or her life. See appendix for an example. (@ Ten-twelve minutes)

- ▶ In what way is this a relevant word for us today?
- ▶ What is the primary message of this Gospel?
- ▶ Who in your life right now would most benefit from Jesus' understanding of love in this Gospel?
- ▶ Where is love lacking in your life? What obstacles stand in the way of the love Jesus calls for in the Gospel?
- ▶ In what way does your community exemplify the demands of love as understood by our ancestors in faith?
- ▶ Do you feel committed to community or is it simply a means to an end—something you have to walk through to get to God?
- ▶ What is God's vision of for the human family?
- ▶ What would God have to say about a culture that is very individualistic—whether that means personally as individuals or globally as a nation?

Catechist invites participants to silently reflect on the following question. (@ three minutes)

- ▶ After reflection on today's liturgy, what one thing is God asking of you at this time in your life?
- ▶ What obstacles stand in the way of following God's call?

Concluding prayer

Repeat OPENING PRAYER for this session OR

Minor rite: Blessing: 95-97

The Biblical Vision of Justice

Walter Burghardt, S.J. (Orlando Catechetical Conference), Sept. 7, 1996.

“Love is rooted in biblical justice. Biblical justice is fidelity to relationships...The biblical focus of love/justice is faithfulness to the demands of relationships, to responsibilities that stem from our covenant with God.

In the Old Testament, Israelites were united by bonds of family or covenant. God’s love/justice was rooted in the way God acted. God acted as God should; God was always faithful to God’s promise, thus God provided, God punished violations, God was always faithful. We are just when we are in right relationship with our brothers and sisters, and with the earth.

In the Genesis creation story, everything was in right relationship with everything else. The covenant with God was based on love. God welcomed the stranger, fed the hungry, gave a home to the alien, not because they deserved it, but because this is how God acted toward Israel. Deuteronomy insisted that the stranger was to be loved because God loved him or her first. Thus, the justice of God, fidelity to relationships and the expression of love were synonymous. Not to execute justice/love was not to worship God.

Contemporary Christian thinking suggests that Christianity is concerned only with the relationship of the soul to eternity. That attitude does violence to scripture. A stance of individuality does not revere God’s word. God was incredibly imaginative; God did not envision isolated independent groups. God had in mind a people--the human family. Israel, the people of God was a symbol of the proper ordering of relationships: love of God and love of one another and reverential care for the earth. We were told to subdue the earth--not to exploit it--but to subdue it. In Greek, *subdue* means reverential care.

...Israel was considered a single family when God brought them out of bondage. Why did God deliver them? God delivered them because of the promise made to their ancestors. Before, they had not been a people--God made them a people. God liberated them and offered them the freedom to live in intimate covenant with their God, with all its inherent responsibilities. The prophets taught that the law was not to be obeyed for the law’s sake. The promise of the covenant was behind the law. God’s people were to respond to God’s love for them by living according to the demands of the law. The rights of the oppressed, the marginalized, and the lowly were expressed in the law. This, in itself, was a sign of God’s covenant. Through God’s concern for such people, God proclaimed to Israel: I reject those things that you think I want from you, such as sacrifices and burnt offerings. The prophets Micah and Hosea were constantly reminding the people that God did not like their sacrifices. God wanted steadfast love and justice--not sacrifices.

The New Testament’s perspective of justice/love/*hesed* is based on the ministry of Jesus. “The Spirit is upon me to preach good news to the poor.” The downtrodden go away relieved. Christians were not to give people what they deserved; rather, they were to give because of the command of love. Loving on another, one’s neighbor, is synonymous with loving God. The Christian is to assume the mind-set that says: I am my neighbor; my neighbor is an extension of myself. Jesus said, “Love as I have loved you”. In the New Testament perspective, to love as Jesus loved is over and above the demands of human ethics. It is the kind of love that compels God’s Son to totally give of himself for the bedeviled and the beleaguered.

Love places demands on the community. “If anyone is hungry,” demands Jesus in Matthew 25, “then *feed them!* You, go help”! John’s gospel insists that if anyone is rich in worldly goods, but

has a closed heart towards others, how can God's love abide in him or her? We cannot say to anyone: "I have no need of you". We are to be one with others as Christ is one with the Father. Ethical justice demands that we give people what is their right. A Catholic in good standing has a right to the Eucharist. All races, creeds, and nationalities have a right to equal protection under the law. Charity is another matter. Charity has to do with what cannot be demanded. Charity is beyond obligation. Charity begins and is rooted in biblical justice. God loves us, not because we can demand it, or have a right to it. God gives to us out of love; not because we deserve it. This is charity. God does not have to do anything.

God's justice is tempered by God's mercy. In the parable of the prodigal son, the father does not give to the son because the son deserves it; rather, he gives out of love. He freely offers his mercy.

Biblical justice, then, is based not on what we deserve. We exercise biblical justice because that is what God wants us to do! Biblical justice and charity merge and demand that we love everyone.

Biblical justice impacts our teaching ministry in the church: what we teach and how we love. Ethical justice is a value, but it is not enough. People come to hear God's word, echoed from the past, alive in the present. IT is enshrined in God's book. There is ethical justice throughout all of scripture. However, over and above ethical justice is the *law of love*. The Lord gave it to Moses centuries before Christ proclaimed it: the two great commandments, love of God and love of neighbor as well as self.

Justice is not equal treatment, but appropriate treatment. It is an attempt to equalize relationships between the *haves* and the *have nots*. Scripture exhorts the farmer to leave the droppings of the harvest in the field by not sending workers back to pick up the missed harvest. This is so that the poor workers may gather them up to feed their own families. It is not a call for abundance; it is a call for enough.

We must stress biblical justice in our ministry of evangelization. If we do not, there is little that separates us from the secular humanist or the pagan who performs good actions for the sake of doing them. The Christian response of love insists that we take care of the poor because of our covenant relationship with God, because God wants it. We do not take care of them simply because they are deserving as children of God (which they are), but because taking care of everyone is part of God's promise. We, too, are in the covenant. Thus, we are to help God's people because God would, and God would want us to do the same.

Preaching a just word is not simply one more category in scripture. Rather, it is the lens through which we are to see all of life. All homilies should have a component of justice and emphasize the relationship between God, people, and the earth.

Our spirituality links what we are on the inside with what we do on the outside. Thus, biblical justice is an important element in our spirituality. We are gradually shaped to Christ for the sake of others. If we are just in the biblical sense, we will see each person as the crucified image of Christ. We will touch everything with reverence. ("The earth is the Lord's." All of creation bears the trace of the God who gives life--all things are traces of God's divinity.) There is presently a contemporary crisis of communication. How are we to be an effective medium to preach God's word? God's concern is that we do it face to face: person-to-person communication.

Finally, justice stemming from our covenant says that if we live it, if we teach it, we are shaped to Christ. Then the church will be transformed. Thus, in your most precious apostolate,

May God lead you, may God feed you, and may God speed you! ¹

¹ Segment found in Word and Worship Workbook Year A by Mary Birmingham, Paulist Press, Mahwah, NJ, 553-555.

Appendix

- In what way does your community exemplify the demands of love as understood by our ancestors in faith?

I am blessed to be part of a loving community. The community exudes the love of God. Our pastor is a true shepherd. He leads by example. There is no guile in his heart and every person has a fair hearing regardless of what agenda they bring to his doorstep. Every minister I know is ready and willing to lay down his or her life for other members of the community. Our community weeps when others weep and stand guard at the door of one another's hearts and homes when turmoil and tragedy come knocking. Our community worships in the spirit of the communion of saints in heaven. We often say that this is what heaven will be like. The love of God radiates from the hearts and souls of all our members.

Evidence of this love is in the amazing number of healing and helping ministries in our parish. It is also present by virtue of the fact that we give nearly a half million dollars a year to the world's poor. We have built schools in Peru and have supported outreach ministries in Chile and Appalachia. We operate a full time off campus thrift store that also serves as a haven for people to come and be helped with resources from this center. My choir prays for ten minutes before each rehearsal and before Mass. We pray for the needs of each member by name. We have prayed for people with illnesses. We have grieved over deaths and we have witnessed miracles from the prayers we share. We have grown into a loving committed group of singers who not only love and praise the Lord in song but who care for one another as well.

When I was away for three months due to my kidney transplant I was inundated with letters of prayer, love and support from a wide group of people. One lady sent me a letter of prayer and support each week in my absence. If love does not thrive in this place I do not know where else to go to find so much of it. We are blessed with an abundance of the love Jesus calls for in today's Gospel.



Connecting Liturgy with Catholic Doctrine

Possible doctrinal themes that flow from this week's
Liturgy of the Word and Eucharist

Eschatology: Heaven, Hell and Purgatory
Saints
Morality
Ecumenism

Catholic Social teaching
Sacraments
Life Issues
Mary Model for the Church
Eucharist Series

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

ESCHATOLOGY: HEAVEN, HELL and PURGATORY

Since the liturgical year is slowly winding down and coming to the end the focus will turn to last things and end times and the afterlife. We are slowly coming to the end of the liturgical year. There are only four Sundays left. The closer we get to the end of the year, the more we hear about the culmination of the Jesus' earthly ministry. It is thus fitting that we focus our attention on ESCHATOLOGY: HEAVEN, HELL and PURGATORY

SAINTS

In these last days of the liturgical cycle we focus on the communion of saints—the saints on earth and the saints in heaven that share the eschatological banquet in the Eucharist. We will soon celebrate the feast of All Saints. It is thus a proper time for us to focus our attention today on what the Church teaches about the SAINTS.

MORALITY

The gospels continue to stress what it means to live according to gospel values in the kingdom of God. It comes down to a matter of heart--not law. Today's gospel is a reminder of the two dimensions of Christ's gospel: love of God and love of neighbor. There is often a tension in the church between these two imperatives. When there is imbalance, both suffer. Some people love and worship God with little or no concern for others. There are still others who insist that to be Christian means to exclusively be in solidarity with others. The two Great Commandments are the heart of Catholic Moral teaching. It is thus appropriate that we focus our attention on Christian MORALITY.

ECUMENISM

Another radical element to Jesus' teaching consisted in the imperative to love one's neighbor. Jews understood *neighbor* to be a brother or sister Israelite. Neighbor referred to those who lived the covenant. Compassion was to be extended to the outsider, but not love. Jesus' challenged that thinking. He included all humanity in the designation of neighbor. When Jesus exhorted the people to love one's neighbor as oneself, he meant that they were to love brothers, sisters, insiders, outsiders, Jews and Gentiles, just as they loved themselves. This was radically new thinking. It is in that spirit we are to reach out and extend love and hospitality to people of other faiths. It is thus fitting that we focus our attention on what the Church teaches about ECUMENISM.

CATHOLIC SOCIAL TEACHING

The love we are called to extend to God and neighbor is based on the Genesis creation story; everything was in right relationship with everything else. The covenant with God was based on love. God welcomed the stranger, fed the hungry, gave a home to the alien, not because they deserved it, but because this is how God acted toward Israel. Such is the basis of our social mission. It is thus appropriate to focus our doctrinal session today on CATHOLIC SOCIAL TEACHING.

SACRAMENTS

The love that Jesus talks about in today's Gospel is present to us in the sacraments. We are strengthened by the sacraments to love as Jesus insists we love. It is thus fitting that we focus our attention on the SACRAMENTS.

LIFE ISSUES

One cannot consider the command to love and not be attentive to life issues. We have a responsibility to safeguard life from womb to tomb. It is a matter of living God's covenant of love. We are to respect all life as sacred. If we are to love our neighbor—which includes everyone—then we must uphold the dignity of every person. In order to uphold that dignity we can do no less than safeguard life to the fullest from womb to tomb. It is thus fitting that we focus our doctrinal session today on LIFE ISSUES.

PRAYER

Paul affirms the Thessalonians community for their steadfast faith. It is a faith born of love and tested by persecution on the fledgling church. Jesus has been giving us a catechism on what it means to have committed faith in the kingdom of God for the past weeks. Such faith is not possible to sustain without nurturing the relationship with God in Christ through consistent prayer. It is thus fitting that we focus our attention on what the Church teaches us about PRAYER.

MARY MODEL FOR THE CHURCH

October is the month we remember and honor the Virgin Mary, Mother of God and model disciple. It is thus appropriate we focus our attention this month and in today's session on MARY, MODEL DISCIPLE.

EUCCHARIST SERIES:

Our premier celebration of the Paschal Mystery—the life, passion, death, resurrection, ascension sending of the Spirit is made manifest and re-presented for us in the Eucharistic liturgy. Thus any Sunday would be an appropriate time to focus our attention on the Eucharistic liturgy. Today we will focus on part ____ of the Eucharistic Series.